The reverend, faithfull, and profitable Miniſter of Gods word Richard Sibbes, D: D: *maſter of* Katherine Hall *in* Cambridge, *& preacher of* Grayes Inne, London.

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THE SAINTS PRIVILEDGE, OR, A Christians constant *Advocate*:

Containing a short, but most sweet direction for every true Christian to walke comfortably through this valley of teares.

By the faithfull and Reverend Divine, R. SIBS, D.D. and sometime Preacher to the Honourable Society of *Grayes-Inne*.

LONDON,
Printed by *G. M.* for *George Edwards* dwelling in Green-Arbour at the signe of the Angell,
1639.

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demption of man: after hee had accompliſhed that great worke, hee aſcended thither againe. And knowing his Diſciples would take his departure very heavily, hee labours to arme them againſt the aſſaults of all griefe and ſorrow that might otherwiſe oppreſſe them, and that by many arguments. Among the reſt, this is not the leaſt, that when he is gone away, he will ſend the Comforter unto them. God never takes away any thing from his children but hee ſends them a better. And this Comforter whom hee promiſed to ſend ſhall beare them through in all their Miniſtery, all function, and in effect he thus beſpeakes them. You my Diſciples are to encounter with the world, Be of good

good comfort, my Spirit ſhall goe along with you, and *hee ſhall reproove the world of ſinne, righteouſneſſe, and judgement.* Of your ſelves you are too weake, but the Spirit ſhall ſtrengthen you, and make way into the hearts of thoſe that ſhall be ſaved, by convincing them of *ſinne, righteouſneſſe, and judgement*; So that be not diſcouraged, the Spirit ſhall breath courage into you and make way for your doctrine. *When the Comforter is come, he ſhall reproove the world of ſinne, and of righteouſneſſe, and judgement: Of ſinne, becauſe they beleeve not in me, Of righteouſnes, becauſe I goe to the Father; Of judgement, becauſe the Prince of this world is judged.*

There are three maine parts of ſalvation.

Knowledge of our misery, knowledge of our deliverance, and a life answerable. The Holy Ghost shall worke all these, hee shall Convince the world of their owne sinne, of righteousnesse by a Mediator, and of a reformation of life: So that the Holy Ghost shall goe along with you in the carriage of the whole businesse of mans salvation. Where hee begins, hee makes an end. Where he Convinces of sinne, hee Convinces of righteousnesse, and then of a necessity of a reformation, hee beares all afore him, and he doth it in a spirituall order.

I. Convincing of sin.

First, hee Convinces the world of sinne, then of righteousnesse, then of judgement, because it were in vaine to Convince of the righteousnesse

neſſe of Chriſt, unleſſe he hath before Convinced of ſinne; For who cares for balme that is not wounded? Who cares for a pardon that is not condemned? therefore he Convinces of ſinne firſt. I have ſpoken heretofore of Convincing of ſinne.

Here is a threefold Convincing, of ſinne, of righteouſneſſe, and of judgement, and every one of theſe hath a reaſon added thereto. *Of ſin, becauſe they beleeve not in mee; Of righteouſneſſe, becauſe I goe to my Father; Of judgement, becauſe the Prince of this world is judged.*

The Holy Ghoſt begins with Convincing of ſinne; What is this Convincing? It is a cleare and infallible demonſtration of our condition,

What is this Convincing.

It brings a commanding light into the ſoule, It ſets downe the ſoule and takes away all cavills, all turnings and windings. To convince is to make a man as the Pſalmiſts phraſe is, lay his hand upon his mouth. Light is a convincing thing, now we ſee the Sun, we ſee it is day, though ten thouſand men ſhould ſay it is not day, wee would not beleeve them, becauſe the convincing hereof is undeniable, that hee muſt be an unreaſonable man that gaineſayes it.

So then, the Spirit of God brings a commanding light into the ſoule undeniable; thou art thus and thus, here no ſhifting, no winding and turning will ſerve the turne, when the Holy Ghoſt comes with this light. I do but plainely unfold this. This

This Conviction of the Holy Ghoſt is not in generall onely, that all men are ſinners, but particular and ſtrong, thou art a ſinner, and thou art in danger of damnation; And it is univerſall, taking in ſinnes of nature, ſinnes of life, ſinnes of the underſtanding, will, and affections, and it is not of ſinne onely, but of the miſery by ſinne, of the danger, folly, and madneſſe of ſinne, and of the aggravations that greaten ſinne: as of ſtifling ſo many good motions, withſtanding ſo many meanes, abuſing ſo many mercies. The Holy Ghoſt Convinces us throughly, that wee can have nothing to reply. Becauſe I have ſpoken of this before, I am ſhort. Beloved, unleſſe the Holy Ghoſt Convince, there will

be no Convincing, our deceitfull hearts have so many windings and turnings; proud nature armes it selfe with defences, as a hedge-hogg winds himselfe round and defends himselfe by his prickes. So you have many cloath themselves with strong words, ill translations upon others, frivolous mitigations, the way of the multitude, as with a coate of male to keepe out this Conviction, that did not the Holy Ghost strike in hard with their consciences, Thou art the man; this worke would never bee done.

Quest. But you will aske me this Question, how shall we know common Conviction of conscience from this of the Spirit? for carnall men that goe to Hell are Convinced by a com-

common Conviction, what is this saving Conviction?

I answer, Common Conviction by the light of Nature is a weake Conviction, a little sparke will shew a little light, but it will not inlighten a roome, it must be the worke of some greater light, as the Sun; the Spirit is a strong light, stronger then naturall conscience. Naturall conscience and common light is of some breaches of the second Table. Naturall conscience never convinces of corrupt nature, but the Spirit doth most of all, as you may see in *David, Psal.* 51. He resolves all into this, as if hee should say, what should I tell you of my murther and Adultery, in sin did my mother conceive me, so a true Christian doth not

Answ. 1 *Difference.*

Psal. 51.

looke to the branches so much as to the root.

2 Difference. Then againe, a naturall conscience when it Convinceth a man, it is against his will, it makes him not the better man, he mends not upon it, but hee is tortured and tormented; But a man that is convinced by the Holy Ghost, he takes Gods part against himselfe, hee is willing to be laid open that hee may find the greater mercy; So that there is a grand difference betweene common conviction of nature, and the Conviction of the Spirit. The Conviction of the Spirit is the light of the Spirit, which is of a higher nature then that of naturall conscience, I will send the Comforter, when hee comes he will greatly inlighten and over-

over-power the ſoule.

Againe, the Conviction of the Spirit ſticks by a man, it never leaves the ſoule: But that of an ordinary conſcience it is but for a flaſh, and after they are worſe then they were before. I muſt cut off theſe things, becauſe the time is alwaies paſt upon theſe occaſions before we begin. *3 Difference.*

Come we therefore to make ſome Uſe. The Spirit doth Convince of ſinne. But how? by the Miniſtery ordinarily, though not alone by the Miniſtery. Therefore wee muſt labour willingly to ſubmit to the Miniſtery Convincing of ſin. Conſcience will Convince firſt or laſt. Is it not better to have a ſaving Conviction now to purpoſe, then to have a bare deſperate Conviction in Hell. *Vſe. 1.*

O beloved all the admonitions wee heare, if wee regard them not now, we ſhall hereafter, therefore labour to make good uſe of this Sword of the Spirit of God, and it is an argument of a good heart to wiſh, O that the Miniſtery might meet with my corruption, that it may be diſcovered to me to the full. A true heart thinkes ſinne the greateſt enemy, and of all other miſeries it deſires to bee freed from the thraldome thereof; For that defiles Heaven and Earth and ſeparates God from his creature. Its that that threw Angels out of Heaven, *Adam* out of Paradice. What imbitters bleſſings and puts a ſting into all afflictions but ſinne? if it were not for ſinne wee would take up any croſſe, and beare

beare any affliction more quietly then we doe.

Therefore as we desire to be saved, and to stand with comfort before God at the day of judgement, let us desire and indeavour to bee throughly Convinced of sin. Take heed of resisting the Spirit of God in the Ministery: why are so many led captive of their lusts, but because they hate the Ministery of the Word, they looke upon it as *Ahab* did upon *Elias*, Hast thou found me, O my Enemy. They naturally are in love with their sinnes, and there is none so much hated as those that present themselves to themselves. A man take him in his pure naturalls is a foolish creature, his heart rises against Conviction. You see the Pharisees,

Wise

Wiſe men, Learned men, being convinced they hated Chriſt to the death; why? becauſe he did untombe them and diſcover the dead mens bones within. So many now a daies that are convinced, hate any that by life or ſpeech diſcover their ſinne unto them, if it were poſſible and in their power to the death. Thus the Holy Ghoſt convinces of ſin. But before I leave this point, let me adde this from the reaſon or ground of this Conviction [*becauſe they beleeve not in me*] That unbeleefe makes all other ſinnes damnable, no ſinne is damnable if we could beleeve and repent. Therefore we are convinced of ſin, becauſe we doe not beleeve: as we ſay of a man that is condemned, becauſe hee cannot reade,

Mat. 23. 27.

reade, therefore hee is condemned, he ſhould eſcape if he could reade being for no great fault; ſo it is here, it is not beleeving in Chriſt and repenting makes all other ſinnes deadly.

The differing of one man from another is their faith and repentance, ſome there bee whoſe ſinnes are greater then others, yet by the Spirit of God and Faith, they worke them out every day. It is faith in the brazen Serpent that takes away the ſting of the fiery Serpents.

I have done with the conviction of ſinne. Let us now come to ſpeake of the conviction of Righteouſneſſe.

2. Convincing of Righteouſneſſe.

Of righteouſneſſe, becauſe I goe to my Father and you ſhall ſee mee no more; It is a fit time for the

the Holy Ghoſt to convince Gods people of righteouſneſſe when they are convinced of ſinne before, then they can reliſh Chriſt: Balme is balme indeed when the wound is diſcovered and felt, O then a pardon is welcome when the party is condemned. The reaſon of this conviction of righteouſneſſe is, *becauſe I goe to my Father and you ſhall ſee me no more.* The Holy Ghoſt as he ſets on ſin upon the conſcience, ſo he takes off ſinne by applying to the conſcience the righteouſneſſe of Chriſt, this is his office, firſt, to convince the world of ſinne, and then to convince of righteouſneſſe, whereby wee ſtand righteous before God.

And this righteouſneſſe here is not our owne inherent, but

but the righteouſneſſe of Chriſt a Mediator, God and man.

The Holy Ghoſt convinces of righteouſneſſe in this order of a foure-fold gradation.

A foure-fold gradation of conviction of righteouſneſſe.

Firſt, that there muſt bee a righteouſneſſe, and a full righteouſneſſe.

The ſecond is this, that there is no ſuch righteouſneſſe in the creature.

Thirdly, that this is to be had in Chriſt the Mediator.

Fourthly, that this righteouſneſſe is our righteouſneſſe.

I. *Gradation.*

Firſt, there muſt be a righteouſneſſe, for we have to deale with a God who is righteouſneſſe it ſelfe; and no uncleane thing ſhall come into Heaven, unleſſe wee have a righteouſneſſe, how ſhall wee looke God

God in the face, or how can we escape hell.

2. *Gradation.* Now for the second, that it is not in any creature, men or Angels; we have not a righteousnesse of our owne; for there are divers things to be satisfied, God himselfe, and the Law, and our owne consciences, and the world. Perhaps we may have a righteousnesse to satisfie the world, because we live civilly; O but that will not satisfie conscience; And then there must bee a satisfaction to the Law, which is a large thing that condemnes our thoughts, desires, but God is the most perfect of all. Put case we have a righteousnesse of a good carriage among men, this will not satisfie God, and the Law, it will not satisfie conscience; men

men they are our fellow-prisoners, conscience will not be contented but with that which will content God, when conscience sees there is such a righteousnesse found out by the wisedome of God that contents him, else conscience will be alwaies in doubts and feares.

Thirdly, this righteousnesse is to be had in Christ. What is the righteousnesse of Christ? The righteousnesse of Christ is that righteousnesse that is founded upon his obedience, active fullfilling the Law, and passive discharging all our debts, satisfying Gods Justice; the meritoriousnesse of both of them is founded upon the purity of his Nature, all his sufferings and doings had their excellency from the per- 3. Gradation.

perſonall Union of God and Man, in reference to which Union we may without blaſphemy averre that God performed the Law, God died for us.

4. *Gradation.* Fourthly and laſtly, this righteouſneſſe is our righteouſneſſe, the Spirit convinces that this belongs to all beleevers, for it is better then *Adams* had, his righteouſneſſe was the righteouſneſſe of a man; This righteouſneſſe is the righteouſneſſe of a Mediator; And it is ſuch a righteouſneſſe, that when we are cloathed with it, we may goe through the Juſtice of God, wee may have acceſſe with boldneſſe to the throne of grace, and ſay, Lord I come in the righteouſneſſe of Chriſt that hath appeaſed thy wrath and ſatisfied thy juſtice:

juſtice: this the Holy Ghoſt convinces of.

But you will aske me, how doth the Holy Ghoſt convince me of the righteouſneſſe of Chriſt? *Queſt.*

I anſwer, Firſt, the Holy Ghoſt preſents to the ſoule the knowledge of this excellent righteouſneſſe, and then creates a hand of faith to imbrace it being propoſed; you that are humble and broken-hearted ſinners, here is Chriſt for you. The Spirit of God doth not onely reveale the excellency of Chriſt, but that this belongs to me, that Chriſt is given for me, and that revelation of the Spirit doth ſway the ſoule, when the Spirit doth not tell in generall onely, that Chriſt is an excellent Saviour, but ſhall relate to a Chriſtian *Anſw.*

ſoule

foule God gave Christ for thee: this swayes the heart to rest upon Christ, whereupon the marriage is made up betweene the soule and Christ, the soule saies I am Christs, and I give my selfe to Christ, and to whatsoever accompanies Christ: and then as it is in marriage, the persons by vertue of that relation have interest into each others substance & estate. So when this mysticall marriage is made up betweene Christ and us, we have a right unto Christ by all rights, by titles of purchase and redemption; He hath purchased Heaven for us, and us for Heaven; all that Christ hath is ours, all his good is ours, our sinnes his, and his righteousnesse ours; So when the Holy Ghost convinces mee of Christs

Christs righteousnesse, and gives me faith to imbrace it, then Christ is mine with all he hath. By this I have spoken you may see how the Spirit convinces, doe but imagine what a blessed condition the soule is in when this match is made.

But you will aske me why is the sending of the Spirit necessary for the convincing of this righteousnesse?

I answer, for divers reasons.

First, because it is above the conceit of man, that there should bee such a righteousnesse of God-man; therefore it is discovered by the Spirit, and when it is discovered, the Spirit must open the eyes of the soule to see, els we shall have a naturall know- *Reas.* 1.

ledge

ledge of ſupernaturall things; for a man by a naturall knowledge may underſtand them, ſo as to be able to diſcourſe of them, therefore to change the ſoule, there muſt be a ſupernaturall ſight to ſee ſupernaturall things. A divell incarnate may know all things and yet want to ſee, onely the Holy Ghoſt gives inward ſight, inward eyes, and workes faith to ſee Chriſt as mine.

Againe, the ſending of the Holy Ghoſt is neceſſary for this conviction, becauſe hee alone muſt ſet downe the ſoule and make the conſcience quiet, who is greater then the conſcience. Conſcience will clamour thou art a ſinner, the Holy Ghoſt convinces, in Chriſt thou art righteous. The Holy Ghoſt onely knowes what

what is in the heart of God the Father, and in the heart of every man: Hee onely knowes the intent of the Father to every Christian, and can answer all inward Objections and Cavils of flesh and blood raised up against the soule; therefore the convincing of the Holy Ghost is necessary. Howsoever Christ hath purchased our peace, yet the Holy Ghost must apply it: For the conscience is so full of clamours, that unlesse the Holy Ghost apply what Christ hath done, conscience will not be satisfied: God the Father hath appointed Christ, and Christ hath wrought it, but the third person must apply it to the soule, to assure us, that this belongs to us. The application of all good things to the soule

that Christ the Sonne hath wrought, is the proper office of the third person. In civill Contracts here there must not only be a purchase but a Seale, though Christ hath wrought righteousnesse for us, the Spirit must Seale it to every soule, this righteousnesse belongs to you, Christ is yours with all that is his.

Reas. 3. Againe it must needs bee a worke of the Spirit, because flesh and blood is full of pride and would faine have some righteousnesse of their owne, the Jewes were of this temper, and it hath beene the greatest question from the beginning of the world till this day, what is that righteousnesse whereby we must stand before God, but Gods Spirit answers all objections. Beloved, the best of us though

though in an eſtate of grace, if the Holy Ghoſt doe not convince us, we ſhall be in darkeneſſe and call all into queſtion, therefore we muſt not bee convinced onely at the firſt, but in a continued courſe of Chriſtianity: unleſſe the Holy Ghoſt doth this, we ſhall fall into a dungeon of darkeneſſe, therefore the convincing of the Holy Ghoſt is neceſſary.

Beloved this ſhould make us take heed how wee heare, and how we reade, even to beg this convincing of the Spirit in every Ordinance. O Lord vouchſafe the Spirit of revelation, and take the ſcales off mine eyes, that as theſe are truths of themſelves, ſo they may be truths to me. Sway my ſoule that I may caſt my ſelfe upon thy mercy in Chriſt, &c.

I must answer some Cases that many a poore soule is troubled withall. Alas I am not convinced by the Spirit that Christ is my righteousnesse, therefore what case am I in?

Object.

I answer, some are more strongly convinced, and some lesse. Let a man be careleſſe of holy duties, and he is lesse convinced, but let him be constant therein and he shall finde the Holy Ghost convincing him more strongly, that the righteousnesse of Christ is his; there are many presumptuous persons that turne the grace of God into wantonnesse, who because through the Enthusiasmes of Satan they never question their estate, but conceit themselves to bee good men and in the estate of grace, think this to bee the convincing of the

Answ.

the Holy Ghoſt: whereas this is a generall rule, Spirituall convincing is not totall but alwaies leaves in the heart ſome drugs of doubting, as a ſhip that rides at anchor, though it may reele too and fro, yet is it ſafe for the maine. So it is with the ſoule that is truely convinced, it is ſafe for the maine, yet it is tumbled and toſſed with many doubts and feares, but their Anchor is in Heaven.

Take this for a ground of comfort ſubſcribed unto in the experience of all beleevers, that the Spirit of God ſo farre convinces them of Chriſts righteouſneſſe, as preſerves in them ſuch a power of grace as to caſt themſelves upon the mercy of God in Chriſt; and God will not quench that ſparke, though there be little

or no light, yet there will bee heate; God will ſend his Spirit into the heart, ſo far as it ſhall not betray it ſelfe to deſpaire, and let ſuch a beame into the ſoule, as all the power in hell ſhall not be able to keepe out; but it is our owne neglect that we are not more ſtrongly convinced, ſo as to breake through all. This is the priviledge of a conſtant carefull Chriſtian, to bee ſtrongly convinced of the righteouſneſſe of Chriſt.

Thus we ſee how the Holy Ghoſt convinceth us of righteouſneſſe, other things I muſt omit. If this be ſo, I beſeech you let us not looſe our priviledges & prerogatives, doth God give grace, and give Chriſt with all his righteouſneſſe, and ſhall not we improove them? Let us uſe this righteouſneſſe in all temptations.

Vſe.

rations. Let us pleade it to God himselfe, when hee seemes to be our enemy. Lord thou hast ordained a righteousnesse, the righteousnesse of Christ, that hath given full satisfaction to thy justice, and hee hath given me a title to Heaven: howsoever my soule be in darkenesse, yet Lord I come unto thee in the name of my Saviour, that thou wouldest perswade my soule of that righteousnesse. I would glorifie thy Name. Wherein wilt thou be glorified? In mercy or justice? O in mercy above all. I cannot glorifie thee in thy mercy, unlesse thou perswade me of the righteousnesse of Christ. Can I love thee except thou love me first? Canst thou have any free and voluntary obedience from me, unlesse I be convinced that

Christ is mine: Now Lord I beseech thee, let me be such as thou maist take delight in. Beloved, since we have meanes of such a gift, let us never rest till we have it. If Satan set upon us, hold this out, if hee tell thee thou art a sinner, tell him I have a greater righteousnesse then my owne, even the righteousnesse of God-Man, I have a righteousnesse above all my unrighteousnesse. Satan saith, God is displeased with mee, J but he is more pleased with me in Christ then displeased with mein my selfe. Satan saith J have sinned against God, I but not against the remedy, send Satan to Christ. O but thou hast a corrupt nature that makes thee run into this sin and that sinne; but there is a spring of mercy in God, and an over-

running

running fountaine of righteousnesse in Christ, an overflowing sea of the blood of Christ. Therfore let us labour to improove this righteousnesse of Christ to God and Satan, and against all temptations, yea against our own consciences; I am thus and thus; yet God is thus and thus, all his Attributes are conveyed to me in Christ. Let us exalt God and Christ, and set up Christ above our sinnes, above any thing in the world, as S. *Paul*, who counted all things dung and drosse for the excellent knowledge of Christ. You will aske me, How shall wee know whether we bee convinced of this righteousnesse or no? I answer, wee may know by the method Christ uses in convincing; First, he convin-

Quest.

Answ.

ces of sinne and then of righteousnesse; for a man to catch at righteousnesse before hee bee convinced of sinne, it is but an usurpation; for the Holy Ghost first convinces of sinne.

Therefore you have many perish because they never were abased enough. Beloved, people are not lost enough, and not miserable enough for Christ, and not broken enough for him, and therefore they go without him. *Quest.* But how shall I know that the Holy Ghost hath convinced me enough of sinne, so that I may without presumption apply the righteousnesse of Christ unto my selfe? *Answ.* Onely thus, if the Holy Ghost have discovered my sinfull condition of nature and life, so as to worke in me an hatred of sin, and to alter my bent

bent another way, and so make Christ sweet unto me, then I am sufficiently convinced of sinne.

This in answer to that Question by the way.. To returne in the next place; I may know I am convinced throughly of the righteousnesse of Christ by the witnesse and worke of the Spirit. The Spirit brings light, and faith, the worke of the Spirit hath a light of its owne, as I know I beleeve, when I beleeve, but sometimes wee have not the reflect act of faith whereby to evidence our owne graces to our selves, but ever he that is convinced of the Spirit of God, his heart will bee wrought to beare marveilous love to God, upon this apprehension, that God is mine, and Christ is

mine,

mine, the soule is constrained to love, whereupon ensues an enlargement of heart and a prevalency of comfort above all discomfort, for love casteth out feare. This one comfort that our sinnes are forgiven and that we have right and title to Heaven, when the soule is convinced of this it is in a blessed condition, then what is poverty and what is imprisonment? not worthy to be reckoned in respect of the glory that shall be revealed.

Againe, where the Holy Ghost convinces enough; there is inward peace and great joy suitable to the righteousnesse. As the righteousnesse is an excellent righteousnesse of God-Man, so that peace and joy that comes from it is unspeakable peace and joy;

So

So that then the heart sees it selfe instated in peace and joy, as you have it, *Rom.*5. *Being justified by faith wee have peace towards God*, not onely inward peace and joy, but a peace that will shew it selfe abroad, a glorious peace, a peace that will make us glory, verse 3. *Wee glory in tribulation*. A hard matter to glory in abasement: not onely so, but wee glory in God, God is ours, and Christs righteousnesse ours; when Christ hath satisfied Gods wrath, then wee may make our boast of God.

Againe, where this conviction of righteousnesse is, it answers all objections, the doubting heart will object this and that, but the Spirit of God shewes an All-sufficiency in Christs

Christs obedience, and that sets the soule downe quietly in all crosses, and calmes it in all stormes in some degree. Where the soule is convinced of the righteousnesse of Christ, there the conscience demands boldly: *It is God that justifies, who shall condemne? It is Christ that is dead and risen againe and sits at the right hand of God; Who shall lay any thing to the charge of Gods chosen.* So that a convinced conscience dares all creatures in Heaven and Earth, it works strongly and boldly. I shall not need to inlarge this, you know whether you are convinced. To end the point, I beseech you labour to live by this faith, heere is an evidence if wee can live by it: How is that? Every day to make use

Vse.

of

of the righteousnesse of Christ, as every day we run into sinne. Be sure we have our consciences sprinkled with the blood of Christ, that as wee increase new guilt, so wee may have a new pardon, therefore every day labour to see God as reconciled, and Christ as our Advocate with the Father. Christ is now in Heaven, if we sinne, make use of him, this should be the life of a Christian, to make use of Christs righteousnesse; when you finde nature polluted, goe to God, and say, Lord my nature though foule in it selfe, yet is holy and pure in Christ, He tooke the weakenesse of the humane nature unto him that hee might communicate the worth and efficacy of his divine nature unto me, and for my

my actions I am a ſinner, but Chriſt hath fully diſcharged all my debts, and is now in Heaven, hee hath performed all righteouſneſſe for me. Look not upon mee as in my ſelfe, but looke upon me in Chriſt, Hee and I am one. This ſhould bee every daies exerciſe to ſee our ſelves in Chriſt, and ſo ſee him and our ſelves one. I ſhould inlarge the point further, but I will ſpeake a word of the reaſon.

What is the reaſon why the Comforter may and ſhall convince of righteouſneſſe? *Becauſe I goe to the Father*; what ſtrength is there in that reaſon? why this, Chriſt tooke upon him to be our ſurety, and hee muſt acquit us of all our ſins ere hee can goe to his Father? If one ſinne had beene unſatisfied for

for he could not have gone to his Father, but now he is gone to his Father, therefore all our sinnes are satisfied for, so that now the Ascention of Christ is a sufficient pledge to me that my person is accepted, and my sins pardoned, because hee is gone to his Father to appeare before the Father for us, which hee could not have done, had hee not fulfilled all righteousnesse.

But wherefore did hee goe to the Father? why, to make application of what hee had wrought. If Christ should not have gone to the Father, hee could not have sent the Holy Ghost to us. Therefore there is great use of this going to his Father. Satan pleads before God we are such and such, I but saith

Christ

Christ I have shed my blood for them, and there hee perfumes all our weake prayers; if wee were not imperfect what need wee a Mediator in Heaven. Therefore hee is gone to Heaven to disanull all Satans accusations, and to provide a place for us; die when wee will, our place is ready.

Then againe hee is gone to the Father to cloath us with a sweet relation, to make the Father our Father. For he saith, *Iohn* 12. 17. *I goe to my Father and to your Father*; So that he is not ashamed to call us Brethren, by vertue of this wee may goe to God and call him Father, & when we die we may without presumption say, Father into thy hands I commend my spirit, for the Father

her loves us as hee loved Christ, with one and the same love, though in a farre different degree. What a comfort is this, that when we die, we goe to our Father that is better then any earthly Father; Therfore it should joy us when the time of our departure comes: We see old *Iacob* when hee saw the Chariots come out of Ægypt, how his heart leaped because he should goe to see his Sonne *Ioseph*: So when death is sent to transport us to Christ, to Heaven, had wee a strong faith we should bee exceeding glad.

And let us learne here the art of faith from Christ, *I goe to the Father*, saith he, there was a great deale of time yet to passe, no lesse then forty daies

daies after his Resurrection before he went to the Father, yet he saith, I goe to the Father, to shew that faith presents things future as present; Faith sees Heaven as present, and the day of judgement as present, and doth affect the soule as if they were now existent. If wee had a Spirit of faith it would thus present things farre off as nigh at hand. Therefore when we meet with any thing that may make our way to Heaven seeme long or troublesome, exercise your faith, and make your terme present to your spirits though remote from sence, say I goe to the Father, what though I goe through blood and a shamefull death, yea perhaps a tormentfull death: yet I goe to the Father;

ther; when a man is once perſwaded that God is his Father in Chriſt, it will make him walke to Heaven before his time.

Let us make Uſe of this point of Chriſts going to the Father. Beloved, there is not a point of Religion but hath a wonderfull ſpring of comfort, and it is want of faith that we doe not draw more comfort from them. When therefore we part with our friends by death, thinke they are gone to their Father. If yee loved me ſaith Chriſt, yee would rejoyce, becauſe I ſaid *I goe to the Father*. If wee love our friends, wee ſhould rejoyce when they die; Beloved, this ſhould comfort us, Chriſt is gone to his Father, O what welcome was there of *Vſe.*

of Christ when he came into Heaven, the same welcome will there be when we goe to the Father? How joyfull intertainement shall we have of the Father and the Sonne? Therefore death should not bee troublesome to us, say Christs righteousnesse is mine, therefore I know I shall goe to the Father, what care I then what kind of paines I goe through. If a man be going to a desired place, howsoever the way be troublesome, the sweetnesse of the end will make him forget the discouragements of his passage. Perhaps we must wade to Heaven through a Sea of blood, it matters not, the end will recompence all, though wee lose our limbes by the way: It is better to limpe

limpe to Heaven, then dance to Hell.

FINIS.